

## IN VAIN

Read Mark 7:5-16  
Eighth Sunday after Trinity

"In vain do they worship me, teaching for doctrines the commandments of men." v. 7.

It is disheartening when a person goes to a great deal of effort and it turns out to be all in vain. In our text here we have a very sad and tragic "in vain". Jesus here speaks of people who were very religious and very zealous in their practice. He says, "In vain do they worship me."

It is still possible to be religious and zealous about worship in vain. This happens when God's Word is taught wrongly, when men are "teaching for doctrines the commandments of men." Men have a tendency to leave God's commandments for his own traditions.

The traditions mentioned in verse eight were explanations that men had added to the law itself. And law becomes meaningless when the law-breaker is permitted to explain it to suit himself. This is what happens when sinful men begin to add their ideas to God's law in order to bring it down to their own level. This, however, in no way changes God's meaning. His demands are the same as ever. Therefore it is all in vain when men pretend to worship God while they deal with His Word in such a manner.

False interpretation and false teaching of the Word will also lead to false practice. Jesus cites an example of this among the Jews. When they had aged parents that were dependent upon them they would avoid supporting them by giving money to the temple instead. They called this Corban, that is, given to God. They imagined that such a gift was pleasing to God even though it was given in direct disregard of the commandment that says, "Honor thy father and thy mother."

People can yet be found that transgress commandments of God and seek to salve their conscience by gifts or other things that they want to use to balance the account with God. They will not give up their sin or go to God for forgiveness. Jesus says, "In vain do they worship me." You cannot buy forgiveness with God. Such an attempt is only wasted effort.

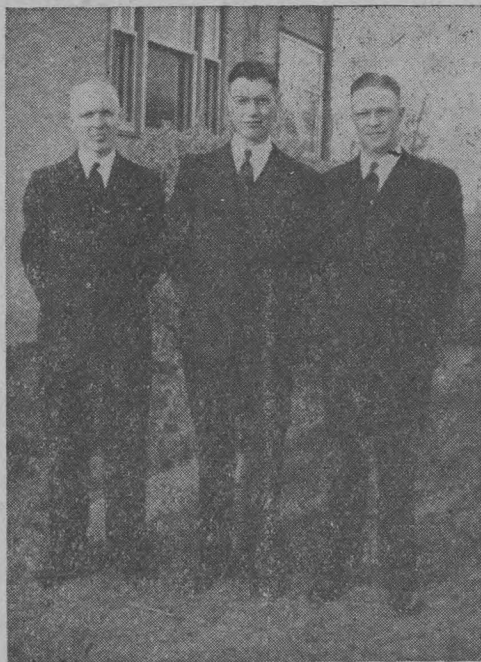
Others worship in vain in the church service itself. The form of service for some and the lack of form for others takes the prominent part of their attention. The way the pastor dresses and the way he acts is given much prominence. There is no end to the things the devil and our own evil nature devise to distract us from the essential—the Word of God itself. Tradition is made to count more than the word. The result is that they worship in vain.

What we read in the sixteenth verse is a timely warning. "If any man have ears to hear, let him hear." To worship God rightly it is essential that we listen to what he has to tell us through His Word. It is essential that we accept his interpretation. Taking God at his Word is to believe in him. Whosoever believeth in him shall not perish but have everlasting life.

—J. Selmer Stolee.

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.—Boardman.

When the state is most corrupt, then laws are most multiplied.—Tacitus.



It has been the prayer of many that God would send forth workers into the vast mission field of our district.

The three men, whose pictures appear above, were ordained into the Holy Ministry this year, and are now serving in the following fields:

Arthur Nelvin Solheim (left), Crooked River, Saskatchewan; Leonard Edmund McFarlane, Langham, Saskatchewan, and Ole Henry Haugen (right) at Claresholm, Alberta. The Lord be their strength!

## ASSURANCE OF SALVATION

Look at the faces of those who come to your church next Sunday. Are they happy? If so, is it because of the fact that they know they are saved, and have come to worship God "in spirit and in truth"? Many, ever so many of them, come along out of habit perhaps, or because of a hunger in their heart, or just out of curiosity. Many of these are young people who will listen intently to find an answer to the burden of their heart: "How may I know I am saved?"

'Tis true, many take for granted they are saved. They have been baptized and confirmed, they go to the Lord's Supper, and in their daily walk of life conduct themselves as decently as their friends and neighbors. They have heard others say that if we "do the best we can," God does not expect any more of us. But that does not give peace to their troubled hearts, nor does it give them the assurance they seek, namely, that they are children of God. Unless they receive assurance they will harden their heart by indifference or despair, or will go off into a life of sensuality and sin. The latter is usually the case.

Many are hindered from coming to assurance because they have been told: "No one can know that until he dies." If that is true, how can God allow John in His Word to say: "Now are we children of God"; "These things have I written unto you, that ye may know that ye have eternal life" (1 John 3:2 and 5:13). "The Spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8:16).

**I. Reasons for lack of assurance.** We need look at the hindrances which stand in the way. These are very numerous, but the most apparent ones are usually three.

**1. I do not feel it.** "Sometimes I feel I am saved and again I do not." But where in the Word are we told that we are to feel that we are saved? It says that we are to "know" it. Where then has this idea of feeling come in? No doubt because children of God speak of their being happy. The peculiar thing about joy is this, that when we stop to look for it, to examine it, to enjoy it—then it is gone. The believer does not rejoice over the feeling of joy that he possesses, but in the salvation which is his in Christ. That does not fade

away when we look at, or examine it. That is why the Psalmist (51:8) says: "Make me to hear joy and gladness." When we hear that "Jesus paid it all," that in Him "we have our redemption through His blood, the forgiveness of our trespasses" (Eph. 1:7), and then believe it, our hearts are made glad. Then we realize the fruit of the Spirit which is "love, joy, peace" (Gal. 5:22). This joy abides as we rest on the promise of the Word.

**2. I am not sure of forgiveness.** "Don't you ask for forgiveness?" "Why then are you not forgiven?" Hasn't God said: "If we confess our sins, he is faithful and righteous to forgive us our sins" (1 John 1:9)? If a child asked mother for forgiveness and mother said: "Sure I'll forgive you," the child certainly would believe it, and go away happy. Why cannot we take God at His Word like a child takes mother at her word. We are too taken up with our feelings to listen to God when He speaks. We need to pause long at His Word and listen, until His Spirit makes the promises real and living to us.

The reasons usually advanced why people are not sure of forgiveness are three: "I am not sorry enough," "I am not sure I pray aright," "I am too bad to get forgiveness the way I am." These excuses may sound very reasonable to the one making them. But if a child brought up such excuses for not believing that mother had really forgiven, when she said so, what then? Mother wouldn't tell the child to cry some more before it could be forgiven, nor that it had to pray "nice." If the child truly desired forgiveness mother would grant it, not because of its many tears, or its fine prayer, or because it deserved it, but because she loved it. Jesus says: "I, even I, am he that blot out thy transgressions for mine own sake; and I will not remember thy sins" (Isa. 43:25). Notice He says: "For mine own sake," not because you were as sorry as you thought you ought to be, or because you were good and deserved it. He forgives because on Calvary's cross He atoned for your sins with His blood, and when you claim that redemption on your behalf, all its blessings and riches are yours.

**3. Secret sins hinder.** This may not be the case, but very often it is. Past sins unconfessed, not honestly dealt with before God, rise to condemn the soul, to stand in the way of arriving at peace with God. "He that covereth his transgressions shall not prosper, but whoso confesseth and forsaketh them shall obtain mercy" (Prov. 28:13). As long as a person goes on trying to cover up his sins he is not desiring to have assurance; for he loves his sins more than he desires to be free from them. "If I regard (look with favor on) iniquity in my heart, the Lord will not hear" (Ps. 66:18). And not being on praying terms with God, neither forgiveness nor assurance is possible. Then there is need of praying: "Create in me a clean heart. O God, and renew a right spirit within me" (Ps. 51:10). Where there is a desire for forgiveness, and a willingness to forsake sin, coupled with confession, there will also be pardon and mercy. Secret sin covered up and not dealt with, must give place to repentance and confession. This often includes sins of lust and evil desires, of hatred and unwillingness to forgive. If we expect God to forgive us, we must be willing to forgive others (Matt. 6:14-15; Eph. 4:32).

**II. Upon what basis may I have assurance.** There can be only one. All else that comes in for consideration

has this as its source.

**1. The finished work of Christ.** Too often this is but intellectual knowledge to which we give assent. To truly benefit us it must become a personal experience. We must not only know that Christ atoned for our sins, that He is our righteousness and sanctification (1 Cor. 1:30) but we need claim it by faith.

**2. I make Christ's redemption my own by faith.** John 1:12 makes it clear that receiving Jesus is believing on Him. We believe with our heart not with our heads (Rom. 10:10). Jesus is at our heart's door wanting to enter in. "If any man hear my voice and open the door, I will come in" (Rev. 3:20). When you really invite Christ to live in your heart, He comes in. The result follows: "He that hath the Son, hath the life" (1 John 5:12). This is true because of the fact that this life is in Christ (1 John 5:11). He is life. When Christ enters into the heart, then His life is our life. We live because of Him.

**3. I rest on the witness of the Spirit.** This witness is born first of all through the Word. The Word says, "Ye may know that ye have eternal life, you who believe on the name of the son of God" (1 John 5:13). This "knowing," this assurance, is limited to those who have received Christ into their heart (John 1:12), but to these it is definitely told: "He that believeth on the Son of God hath the witness in himself" (A. V. 1 John 5:10). The Spirit will bear witness to such a one that he is a child of God (Rom. 8:16). This is not mere feeling, it is an inner consciousness, wrought by the Spirit, that such a soul is at peace with God (Rom. 5:1; 8:1).

**4. I believe Jesus is able to keep whom He has saved.** Paul says: "I am persuaded that he is able to guard that which I have committed unto Him against that day" (2 Tim. 1:12). "He who began a good work in you will perfect it" (Phil. 1:16). As long as I entrust myself to Him, He will keep me, yes, keep me in perfect peace (John 10:27-29; Isa. 26:3).

—AWK. (The Bible Banner.)

## A MORNING PRAYER

By ELSIE M. STEVENS

O Father in this morning hour  
Accept my heart, I pray.  
Keep me from every thought of self;  
Make me thine own today.  
Oh, may no careless word of mine  
Bring pain to any soul,  
But may my every thought and act  
Be under thy control.  
Oh, may I be like Holy John—  
A shining, burning light;  
May showing forth thy love to all  
Be ever my delight!

## FAULT FINDING REBUKED

There was a blacksmith who was always carping at professors of religion, especially when he could get a Christian to talk to, or knew of one who was near enough to overhear him. Some choice morsel of scandal was sure to be served up about an erring minister, or a sinful deacon, or a Sunday school superintendent who had fallen from grace.

One day he was dilating with uncommon relish on his favorite theme to a venerable elder. The good old man bore it quietly for a while, and then he said, "Did you ever hear the story of the rich man and Lazarus?" "Yes, of course I have." "Remember about the dogs—at the gate there—" "Yes. Why?" "Well, you remind me how they licked Lazarus' sores?" of those dogs—always licking sores. All you notice in Christians is their faults."—Christian Life and The Word of the Cross.



# The Shepherd - Hyrden

Organ of the Norwegian Lutheran Church of Canada.

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Although the statements made in the following article in regard to lack of church hospitality are not written about situations that obtain in our own synod, yet we believe that it is well to consider the thoughts set forth.

## CHURCH HOSPITALITY (Alma Aarhus)

“Do not neglect to show kindness to strangers; for in this way, some, without knowing it, have had angels as their guests”, Heb. 13:2—Weymouth.

The sad lack of Christian courtesy and attention shown strangers visiting our churches, has stirred me deeply of late. It is difficult to induce people to come to church these days, and all the more so, if, when they do attend, they are met with a cool aloofness on the part of the congregation. The only welcome some receive is on the outside of the church—a wooden welcome on the signboard.

The church should be open at least half an hour before the service. It should be clean, well-ventilated, and made as attractive as possible. The caretaker needs much Grace as he humbly tries to make the worshippers comfortable. He must sometimes feel—in reverse order—like the honest old German, who in trying to welcome his guest, said, “Vell, mine friend, I’m at home, und I vish you vas, too.”

Ushering is a fine art. The usher is the church’s host. His manner may chill the very atmosphere and make it difficult for one to feel at home. In contrast, he may welcome the stranger with a pleasant smile, courteously show him a seat, and if he is “in the Spirit on the Lord’s day”, he may whisper a quiet word “in due season” which may “save a soul from death and cover a multitude of sins.”

Of course the pastor will welcome from the pulpit strangers in the audience, and also greet them at the close of the service, but he hasn’t the time to deal personally with them until after the congregation has dispersed. What a help, then, if a number of concerned folk have contacted the visitors and detained them, so that he may meet them and deal personally with them.

Then there’s the matter of keeping check on those moving away. If we’re acquainted with a pastor serving in that particular city to which they move, that pastor should be notified at once, and the party called on as soon after arrival as possible. Because of our neglect on this point, many have drifted into other churches and been lost to us. Worse still, many have been lost to any church. This we regard as a breach of Christian courtesy. Col. 4:17 “Take heed to the ministry which thou hast received in the Lord, that thou fulfill it.”

Visiting one of our churches recently, I was impressed by a plea from the president of the Young People’s Society to the effect that each one make

(Continued in column four)

Rev. A. M. Vinge,  
Camrose, Alberta.  
Dear editor and friends of the Bethany Home:  
I wish to extend my sincere thanks, and appreciation to each and everyone of you, for keeping up the good work for the aged. It is a great blessing from God to have good friends, and not least is it encouraging for the old people to know they are remembered. It is my sincere wish and prayer that you all will receive much joy in so doing. Things of interest, and encouragement, from Bawlf, is that the Lutheran choir gave an Easter concert at the Home. One of the members of Ladies’ Aid donates all the eggs gathered on Sunday. That our good and generous friend, Mr. Ole Leiren, loaned the horses for several days during spring work. That both the cemeteries have been fixed up. A good sized marker placed on each of the graves, and one large monument at each cemetery.  
Again a sincere thanks and appreciation.  
Yours in the Service for the Aged,

### SISTER MARIE WEIKS.

ARTLAND, SASK.		STRONGFIELD, SASK.	
Friends of the Home	\$10.00	Green Valley Ladies Aid, (Bldg. fund)	5.00
BAWLf, ALTA.		SEXSMITH, ALTA.	
In Memory of Roger Larson.		Sexsmith Ladies Aid, H. Strand, pastor	10.00
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in memory of Pete Young	5.00	Mr. and Mrs. O. N. Halvorson	2.00
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Mr. and Mrs. Ole Krogstad,		Mr. and Mrs. Arne Vinge	3.00
in memory of R. Larson	2.00	Mr. O. T. Dale	1.00
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The Trinity Ladies Aid,		Mr. L. A. Salte	1.00
Rev. Morstad, Pastor	10.00	Mr. Gudrun Tenold	3.00
DAYSLAND, ALTA.		Mr. S. Knudson	1.00
In memory of Roger Larson.		Mr. A. G. Pederson	2.00
Mr. Ray Larson	2.00	Mr. A. A. Bergum	1.00
O. B. Olson	2.00	Mrs. Fredrika Tenold	.50
Friends and Neighbors	20.00	Mr. H. E. Nilson	2.00
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Rev. Mathre, Pastor	12.75	Mr. G. T. Grimsrud	2.00
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Hayter School, Relatives and Friends	30.00	Astrid Grimsrud	2.00
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Mr. Sylvan Jacobson	1.00	Mrs. O. Larson	2.00
Mr. and Mrs. Peder Olson	1.00	In memory of Mrs. L. O. Wollen.	
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Ben Carpenter, (Bldg.) fund)	2.00	Alfred Holmberg	2.00
HOLDEN, ALTA.		Mr. and Mrs. Harold Lae	1.00
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Mr. and Mrs. Otto Huram	3.00	Mr. and Mrs. H. S. Peterson	2.00
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MOSSBANK, SASK.		St. Olaf Ladies Aid	10.00
Lake Johnson Ladies Aid	2.00	VALHALLA CENTER, ALTA.	
MACOUN, SASK.		Lutheran Ladies Aid,	
Bethany Ladies Aid	5.00	Rev. H. A. Strand	25.00
MAXIM, SASK.		WELDON, SASK.	
Immanuel Ladies Aid	5.00	In memory of Mr. R. T. Falck.	
MINNEAPOLIS, MINN.		(All for Building Fund).	
Rev. J. J. Akre, (Bldg. fund)	20.00	Hans Hyggen and family	5.00
MACOUN, SASK.		Ted Klev and family	2.00
Moose Jaw Circuit L.D.R.	4.23	Selmer Berg	1.00
NORTH BATTLEFORD, SASK.		Iver Holme and family	5.00
Bethel Ladies Aid, (Bldg. fund)	30.00	Harold Steen and family	1.00
NEW NORWAY, ALTA.		Gulik Olson and family	1.00
A. Etnastad in memory of D. Scheie	5.00	Carl T. Roed and family	5.00
OUTLOOK, SASK.		Hjalmar Olson and family	1.00
Sask. River Ladies Aid,		A. C. Steen and family	1.00
Rev. A. K. Haugen, Pastor	5.00	Severt Olson	2.00
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Mrs. John Thompson	3.00	Rudolph Tjosvold	1.00
Immanuel Ladies Aid	9.65	Ole Haave and family	1.00
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Prince Albert Ladies Aid,		Mr. and Mrs. Hans Hanson	3.00
Rev. J. T. Dahle, Pastor	5.00	Mrs. C. Lanen	2.00
PENZANCE, SASK.		Mr. and Mrs. Sven Nordli	2.00
Penzance Ladies Aid	18.97	Mr. and Mrs. Ernest Coldevin	2.00
PREECEVILLE, SASK.		Mr. and Mrs. Even Goa	2.00
St. John’s Ladies Aid,		Mr. and Mrs. Fred Boe	2.00
Rev. Tveit, Pastor (Bldg. fund)	50.00	Mr. and Mrs. Ole Haave,	
RILEY, ALTA.		Mr. and Mrs. P. Meyers,	
Bethel Ladies Aid, Rev. G. Ostrem, Pastor;		in memory of Mrs. T. Mowery	1.00
in memory of Mrs. Ida Nord	5.00	Weldon Ladies Aid, Mr. Joel Dobbe, Student	
Mr. and Mrs. E. A. Moen and Mrs. Flaaten;		Pastor, in memory of Peder Aadland	10.00
in memory of Mrs. L. O. Wolle	2.00	GIFTS IN NATURA	
ROSE VALLEY, SASK.		BAWLf, ALTA.	
Bethel Ladies Aid, J. B. Haave, Pastor	15.00	Mr. and Mrs. A. Gunderson, 15 dozen eggs.	
Mr. and Mrs. Qual, Lenora and Lois,		Mr. and Mrs. Ole Leiren, 5 dozen eggs and	
in memory of Rev. E. A. Hage		use of horses for farm work.	
of Archeville	2.00	Mr. and Mrs. Morris Leiren, 13 dozen eggs.	
Bethel Ladies Aid		DULUTH, MINN., U.S.A.	
Individual gifts of \$1.00	22.00	Rev. L. A. Wogen, Pastor. Congregation, 24	
		(second-hand) Lutheran Hymn books.	

(Continued from column one)

it a point to give strangers a cordial and hearty welcome. He was aware of the situation. Young people timidly enter the church and are almost frozen out by the lack of proper recognition and the staring curiosity on the part of the society—no one to greet them either before or after the service—and they drift out, perhaps never to enter the church again. The Sunday School is also guilty of the same lack of hospitality, and children are forced to wander about, not knowing where to sit or what class to enter. Many little tots, too, because of our lack of interest and concern, never know that there is a Sunday School for them to attend.

Some friends of mine moved to a certain city. I strongly recommended our church. What was my surprise a few months later, to hear them say it was a place “minus hospitality and common courtesy”. At the close of the service, the saints had gathered in little select cliques to discuss social and personal problems, and so my friends silently walked out. They don’t attend there now, and they have their alibi quite ready at hand. The reaction to such a situation is unfortunate indeed, and isn’t conducive to the “furtherance of the Gospel”.

“The Voice of the Salespeople” magazine has some interesting counsel. It is full of suggestions on how to “attract new customers, handle different types of people, sell more merchandise, and make more money”—that is their great objective. What is our great objective? 1 Cor. 9:22 “To the weak became I as weak, that I might by all means save some.” So said the great apostle, Paul, and should not this be the great objective of the church of Jesus Christ? Should not our church—each individual—heed the scriptural injunction, “Be not forgetful to entertain strangers . . .”? It is our opportunity and our responsibility.

“Oh, for a passionate passion for souls!  
Oh, for a pity that yearns;  
Oh, for a love that loves unto death!  
Oh, for a fire that burns!”  
—Faith and Fellowship.

### L.D.R. ANNOUNCEMENT

“The Prince Albert Circuit L.D.R. will have its annual convention in Birch Hills, August 8th, 1946.

Business Meeting and Reports—2:00-4:00 p.m.

A picnic lunch will be served at 5:00 p.m.

Place to be announced.  
Evening session will begin at 7:30 when we will meditate on the theme “Lovest Thou Me”—John 21:15-17. Pastor J. Stolee will be guest speaker.

Everyone is welcome and all L.D.R. girls are required to be present for both afternoon and evening sessions.

Pray much that this convention will be a blessing to all, also pray for the P.A. Circuit Luther League convention which follows—Aug. 9th, 10th, 11th.”

In Christ,  
Lucille Hanson  
(Circuit President)

### NEWS FLASH!

At a special Association Meeting of the Canadian Lutheran Bible Institute, held Monday evening, July 29, it was decided to launch out upon a building project of a combined Boy’s Dormitory and temporary residence for the Dean. You may look for further publicity coming in your mail.

MOOSE JAW, SASK.  
Central Lutheran Ladies Aid, 15 pair of men’s socks and 7 aprons.

NAICAM, SASK.  
Immanuel Ladies’ Aid, Rev. Neilson, Pastor.  
2 pair pillow cases, 2 wash cloths, 1 piece of toilet soap.

SEXSMITH, ALTA.  
Christ’s Lutheran Ladies Aid, 2 cans of peas, 3 lbs. of coffee, 5 bars of P. and G. soap, 6 bars of toilet soap, 1 lb cocoa, 1 jar of peanut butter, 5 pkgs. pudding powder, 1 pkg. soap powder, 2 pair pillow cases, 1 night gown, 2 bath towels, 1 pair men’s hose.

WETASKIWIN, ALTA.  
Wang Ladies Aid, 5 pair pillow cases, 3 bath towels, 7 tea towels, 1 pair ladies hose, 2 boxes of soap powder, 1 hot water bottle, 1 can lard, 1 hand towel.



Jeg er den gode Hyrde.  
Joh. 10:11

# Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Den gode Hyrde setter sit  
liv til for faarene.  
Joh. 10-11

Wadena, Sask., Første No. i Agusti, 1946.

## RENHET

“La dine klær alltid være hvite.”  
Pred. 9, 8.

Hvitt har alltid vært renhetens symbol. Hør hva Herren sier gjennom profeten Esaias’ munn: Kom og la oss gaa i rette med hverandre! Om eders synder er som purpur, skal de bli hvite som snø; om de er røde som skarlagan, skal de bli som den hvite ull (Es. 1, 18).

Mot det hvite synes all urenheter. Vinje forteller et sted i sine reiseskil-dringer fra Østerdalen at der hadde budeiene hvite stakker “for aa gaa vel alle saurflekkene.” De ville se skitten og urenheten for aa kunne faa den vasket bort. Det er et vakkert trekk. Ellers vil menneskene helst skjule det som er svart og stygt i livet. Men her skulle det fram i lyset for aa kunne bli tatt bort.

Det er noe i dagliglivet some heter: aa ta vekk flekken. En bruker et eller annet kjemisk middel, eller kanskje bare vann for aa fjerne en flekk paa tøyet. Det samme prøver vi kanskje ogsaa paa i aandens verden. Vi retter vaar oppmerksomhet mot en enkelt synd, og prøver aa bekjempe den, ber kanskje ogsaa Gud om hjelp til aa vinne over den. Men som oftest vil det ikke nytte, for jo mer vi prøver aa pusse paa den enkelte synd, dess klarere vil det bli at det er med oss som med folket paa Esaias’ tid: Vi ble some den urene alle sammen, og all vaar rettferdighet som et urent klessplagg (Es. 64, 5).

Hva blir det da annet aa gjøre enn aa faa det av og rensset alt sammen? I profeten Sakarias’ bok, det 3, kapitel, har vi en skildring av hvordan det gaar for seg. Profeten ser i et syn ypperstepreseten Josva, representanten for folket, staa for Herrens aasyn. Satan er der ogsaa og prøver aa sverte ham saa godt han kan. Men Josva har ogsaa en forsvarer. Selv staar han der i sine skitne klær og har ingen ting aa si. Men Herrens engel er der, og han befaler dem som staar omkring Ja-sva To de skitne klær av ham! Og til ham selv sa han: Se, jeg tar din misgjerning bort fra deg og klær deg i høgtidsklær! Saa ble han kledd i andre, rene klær, og faar fortsette sin gjerning.

Det er vegen vi ogsaa har aa gaa. Vi maa fram for Herrens aasyn med det alt sammen. For om vi tenker der er ting i vaart liv som er saa godt skjult at ingen vet om det, saa har dog hans altseende øye gjennomskuet det. Og engang skal det fram for dagens lys. Herren kommer, han som skal føre fram for lyset det som har vært skjult i mørket, og aapenbare hjertenes raad (1 Kor. 4, 5). Han trenger ikke aa nedsette granskings-kommisjoner for aa finne fram feil-trin vi har begaatt eller for aa grave fram gamle synder. Alt er nakent og bart for hans øyne som vi har aa gjøre med (Hebr. 4, 13).

Og hvem kan da staa fram og si at har vandret prikkfritt gjennom livet? Det kan ingen, selv ikke den frommeste og beste blant oss. Det blir alltid hengende noe av jorden og dens urenheter selv ved vaare beste handlinger. Og hvis vi mener noe annet, saa er det fordi vi aldri har faatt se oss selv i lyset fra hans absolutte skinnende renhet. Naar apostelen skal skildre den renhet som straalte ut fra Jesus under forklarelsen paa berget, saa sier han at hans klær ble aldeles hvite, saa ingen bleker paa jorden kan gjøre klær saa hvite, de skinte som lyset.

Det er heller ikke gitt noen jordisk makt aa foreta den rensing som skal til for at vi skal staa “ren og rettferdig, himmelen verdig.” Det skjer bare

## Litt sjelesorg

**Spørsmål:** Why are the Lutheran pastors so reluctant about telling the people about the second coming of Christ?

There is no question I am more interested in. God’s people expect Him soon; why not tell the unsaved, and maybe they will see they are not ready for Him.

\* \* \*

**Svar:** Den lutherske kirke, tilsammen med de fleste andre kirkesamfund eller ogsaa saakalte sekter, lærer at Jesus vil komme igjen. Det er ikke mulig for dem der holder sig til Guds ord at komme bort fra den lære ti det var jo sagt, da Jesus forlot denne verden, at han skulle komme igjen paa samme maate som de hadde sett ham fare opp til himlen.

Jesus taler ogsaa klart of den sak og formaner at være beredt; ti menneskens sønn vil komme i den time som I ikke mene.

I det 25. kapitel hos Matteus kan vi lese hvorledes Jesus beskriver at det vil gaa til paa den dag: Da skal kongen si til dem paa sin høire side; Kom hit, I min Faders velsignede, og arver det rike som eder er beredt fra verdens grunnvold blev lagt.

Da skal han ogsaa si til dem paa sin venstre side: Gaa bort fra mig, I forbandede, til den evige ild som er beredt djevelen og hans engle osv.

Spørsmålet er nu, hvad kan grunden være til at de lutherske prester taler saa lite om Jesu komme for at hente sine hjem og til doms over alle dem som ikke har beredt sig til at ta imot hans komme?

Det er ikke mulig at uttale sig om hvorledes de lutherske prester bruker at tale om denne sak i sine menigheter, men jeg tror at de til sine tider, naar teksten tillater det, benytter sig av anledningen til at minne folk om, at den dag da Jesus skal komme igjen, nærmer sig mer og mer. Der kan nok være forskjell; ti der er dem som bringer den sak frem sent og tidlig. Det er især tilfelle med predikanter i forskjellige, hvad vi ofte kaller sekter. Det er deres hovedemne at tale om Jesu komme, og en del har gaatt saa langt at de har bestemt tiden for hans komme, og da denne tid har gaatt over og Jesus ikke er kommet, da har deres tale of denne sak mer skadet en gavnet saken.

Vi maa være litt nøktern i dette spørsmål. Vi maa paa ingen maate bestemme noen tid. Vi kan kun si som Guds ord, at han vil komme hastig og at han vil komme som en tyv om natten. Vi maa legge alvorlig vekt paa at berede oss for hans komme.

I lignelsen om de fem kloke og de fem darlige jomfruer har Jesus selv fortalt oss om tilstanden ved hans komme. Der staar om alle disse jomfruer som var gaatt for at møte sin brudgom, at de sovnet inn. De fem kloke var beredt til at møte sin brudgom, men da der gikk lengre tid hen

ved at vi følger oppfordringen i Es. 1, 18 og legger vaar sak i Herrens haand, at det vidunderlige kan skje at “om vaare synder—vaare klær—er røde som skarlagan, skal de bli som den hvite ull.”

Og det maa ikke bare skje en gang, men hver dag, og ofte mange ganger paa dagen. For det staar jo: La dine klær alltid være hvite! Det vil si, gaa aldri med uoppgjorte synder, men lev i en daglig syndenes forlatelse. Da skal vi faa oppleve, likesom han er i lyset, da har vi samfunn med hverandre, og Jesu, hans sønns blod renser oss fra all synd! (1 Joh. 1, 7).

“For Fattig og Rik.— Hans Høeg.

enn de hadde ventet, saa var de ikke vaakne paa det punkt. Det var altsaa en sløvhet hos dem nettopp paa det omraade. De burde ha vært vaakne og staatt og sett efter ham. Det kan nok sies at der er meget av denne søvn idag. Presternes forkyndelse burde være slik, at de som er sovnet inn paa dette punkt ville vaakne opp, og det er visst dette som spørgeren sikter til. Forkyndelsen skulle vise den store fare i at sove og være likegyldige paa dette omraade. Det er til stor velsignelse for et Guds barn at være lysvaaken med hensyn til Jesus komme. Det vil hjelpe en sjel opp fra alt det jordiske og gjøre en mer himmelsk-sinnet, saa at de kan si med Paulus: Jeg har lyst til at fare herfra og være med Kristus, ti det er meget bedre.

Imidlertid kan der ogsaa være en sykkelig venten paa Jesu komme. De taper interessen for sitt jordiske kall og tenker paa at det er ikke saa nøie, hvorledes det gaar med disse ting her, ti Jesus kommer snart, og da har disse jordiske ting ingen verd. De blir slurvet med sitt hus og sitt hjem. De forsømmer sin forretning og sitt arbeide. Det er ikke at være tro.

Der er ogsaa et spørsmål som vi kan gjøre vel i at tenke over, og det er om forkyndelsen av Jesu komme igjen er særskilt skikket til at vekke de ufrelste, saa de begynner at søke Gud og bli omvendte.

Spørgeren synes at tro, at det vilde være særskilt virkningsfullt som vek-kelsesprekener.

Vi er enig i at det burde være en alvorlig vekkelsespreken at faa høre om, at vi kan vente Jesus hvert øieblik i skyen, og at det bør alle at stilles frem for hans domstol, og at de som er uomvendte vil bli vist bort i det ytterste mørke, hvor det er graat og tenners gnidse.

Skal en preken være skikket til at vekke et menneske opp av sin syndesøvn, da maa der legges særskilt vekt paa at tale om synd, ti der staar om Guds aand, at den skal først tale om synd, dernest om rettferdighet og tilslutt om dom. Hvis vi som er predikanter vil følge aandens veiledning og tale alvorlig om synd og om hvorledes en synder kan bli frelst, og saanevne at Jesus kan snart komme til doms og da blir det forsent at vende sig til Gud for at bli frelst, da vil der være størst grund til at der kan bli vekkelse.

Imidlertid har de ufrelste ikke saa lett for at ta det alvorligt med Jesu komme. De har hørt saa meget om det, men det samme er det samme. Da kan vi paa en meget mer virkningfull maate nevne at dødsdagen er ogsaa vor dømsdag. Det er beskikket et menneske en gang at dø, og derefter dommen.

Alle vet at dødsdagen kan ikke være saa langt borte, men det merkelige er at heller ikke en saadan preken kan vekke alle mennesker op av sin syndesøvn. Vi skulle tro at naar en dag eller noen timer, saa maa de staa foran Gud i evigheten, da skulle det bli alvor, men enda da er det ikke alle der blir vakt og omvendt.

Vi føler at den sikreste vein at arbeide for vekkelse og aandelig liv er at følge Guds aands anvisning og preke først om synd og rettferdighet og dernest om dom, og saa minne om at dødsdagen er vor dømsdag, og at tilslutt vil vi se Jesus komme i skyen for at dømme alle baade levende og døde.

Vi takker denne som sendte inn dette spørsmål, saa vi fikk anledning til at uttale oss om denne sak. Vi tar med glede imot spørsmål til besvarelse.

S. H. Njaa.

—Vidnesbyrd fra Brokerkredsen.

## Frelsesvisshetens eneste grunn

En troende mann møtte en dag en nabo som forholdsvis nylig var blitt en bekjennende kristen. Som regel hadde han vært lys og glad, men idag saa han mørk og nedstemt ut.

“Hvad er i veien, Hans?” spurte den eldre og mere edfarne kristen.

“Alt er i veien, — jeg har ingen visshet om min frelse, Kristian.”

“Tror du ikke paa Gud da?”

“Jo, jeg synes da det og. I all fall vil jeg gjerne.”

“Har du ingen fast overbevisning?”

“Nei, den mangler jeg helt.”

“Hvor søker du saa aa faa visshet?”

“Jeg prøver aa lese Guds ord. Men jeg finner ingen troens visshet i hjertet, selv da.”

“Hvad finner du saa i hjertet ditt.”

“Bare tvil og vantro og frykt. Og megen synd.”

“Men gaar du saa ikke til Jesus med din synd?”

“Jo, jeg prøver det. Men jeg had ingen fornemmelse av at Aanden gir mig et ord som løser mig.”

“Du vil altsaa ha en følelse, av visshet inne i hjertet ditt?”

“Ja, det vilde jeg gjerne.”

“Og om du fikk en slik følelse, da vilde du kjenne dig trygg?”

“Ja, det tror jeg.”

“Men set nu, Hans, at du plutselig fikk en slik sterk og lykkelig følelse inne i hjertet ditt. Kunde den ikke like saa lett forsvinne igjen? Hvad hadde du saa aa være viss paa? Forstaar du ikke, Hans, at du maa ha noe saa flyktig som ditt følelsesliv?”

“Jeg maa da ha Aandens vidnesbyrd i hjertet!”

“Ma du det? — Men si mig, du Hans, hvordan lever din sønn Nils i Amerika?”

Hans sukket. — “Jeg vet ikke om han lever eller er død.”

“Hvordan da?”

“Jo, da jeg fikk brev fra ham for over to maaneder siden, var han syk. Og senere har jeg ikke hørt fra ham.”

“Men tror du da ikke at du som far vilde skjønne det fra ditt indre følelsesliv om Nils var død?”

“Veli, det tror jeg ikke; det kunde jo være bare innbildning.”

“Det kunde nok det. Hvad synes du maa til for aa gi dig visshet i saken?”

“Naturligvis intet annet enn et brev der over ifra.” Kristian smilte, og trakk et brev op av lommen.—“Se her, Hans, er brevet! Jeg var innom paa posthuset og tok det med til dig.”

Hans grep brevet, aapnet det hurtig og fór det over med øinene.

“Aa, Gud skje lov, Kristian! Nils er omtrent helt bra igjen. Og har under sykdommen kommet tilbake til Gud.”

“Er du nu helt sikker paa dette da, Hans?”

“Om jeg er sikker? Kjære dig, Kristian, han skriver det jo selv her i brevet!”

“Men har ikke Gud ogsaa skrevet til dig da?”

Det gled et stort smil over Hans’ ansikt. Og det glimtete en gledestaare i øiet hans.

“Nu forstaar jeg dig, Kristian. Du mener jeg skal tro Gud paa ordet?”

“Ja, det mener jeg. Les. Les hvad her staar i brevet fra Gud!” — Han holdt ut sitt nytestamente til naboen; det var aapent ved Joh. 3, 16.

Og Hans leste: “For saa har Gud elsket verden at han gav sin Sønn, den enbaarne, forat hver den som tror paa ham, ikke skal fortapes, men ha evig liv.”

De fleste av Pauli brever er skrevet fra fengsler, og dog er der ikke skrevet en linje som har en klage i sig.



## S. L. B. I. SEEKS TO SERVE CHRIST

Christ has made a big investment in our young people. The fertile resources of active minds, strong bodies, and years of youth, rightfully belong to Him—created by Him and for Him. They are also His by act of redemption—He paid the price of their deliverance from sin with His blood on Calvary. Space permits the mention of only a few of the many other investments Christ has made in our youth such as providing the blessings of being born in a Christian land, in God-fearing homes and into a Church where through baptism and teaching, their spiritual life was given and nurtured.

As these young folks enter S.L.B.I. its teaching staff senses an obligation even above that of mere academic training, that of heeding Christ's assignment, "Tend my sheep."

It is a critical age for the young sheep—the age when doubt and worldliness has a high rate of spiritual mortality. S.L.B.I. seeks to lead them to the pastures of God's Word to feed on the spiritual vitamins that will both sustain their life in Christ and make them grow in Him. Impetuous, impulsive and rather independent, they must be led to surrender their hearts to Christ. With their spiritual life and convictions largely in a flux, they must become established and settled—crystallized in Christian conviction and consciousness. At the threshold of life's important decisions they need guidance to make them for Him. In these things S.L.B.I. seeks to serve Christ.

Trusting in the enabling grace of God and the power of His Word, and through the instrumentalities of Christian teachers and consecrated fellow-students, S.L.B.I. seeks to be a wise and faithful steward and shepherd giving them "their meat in due season" so that on graduation day—and always—Christ might have His own with increase and growth.

—A. K. Haugen.

## QUESTION BOX

Questions: (a) Should not the children be baptized even in a home where parents never come to church? There are several children, all unbaptized. (b) Should baptism be delayed until after instruction and confirmation? (c) Is there not too great a risk in waiting?

Answers: (a) No one rule can cover all such cases. The circumstances must be considered. If this were in a heathen community it would be wrong to "sneak up on" the children to baptize them when the parents are not interested. In our country, too, it is a questionable procedure to baptize a number of children in a home where utter godlessness is the rule. Because with baptism goes the command "teach them whatsoever I have commanded you." Of course, we may hope and plan to teach them in Sunday schools, etc. If there are absolutely no prospects for doing that, I believe that the first thing needed in that home is not baptism, but teaching the whole family the Word of God, just as has to be done in any heathen home.

(b) When children are old enough (for instance, from the age of five and up), to learn the elementary truths of the Way of Salvation, I believe we should teach them that much before baptism. Then after baptism the instruction must continue and the Christian life fostered until they reach the age when they are able to make a conscious and definite declaration of personal faith in Christ. But whether the children be infants or in later childhood a definite promise should be given by the parents to the effect that the children would be instructed in the Word of God, and the church should see to it that arrangements were made to make such instruction easily accessible.

(c) There may be a great "risk in waiting," but in spite of that the church must not stoop to make baptism a means of magic instead of a means of grace. Grace is something that God alone can bestow. He can do that through His chosen means, or without means of which we know, if He so chooses. The sin in neglecting baptism of little children is the sin of the parents, and that is where the Christian Church must begin to eradicate this evil. Church members are so ignorant both of the blessing and the obligation that is connected with their baptism that the unchurched are neither disturbed nor challenged.—Bible Banner.

## WOMEN'S MISSIONARY FEDERATION

Editor: Mrs. Josef B. Haave, Rose Valley, Saskatchewan.

"One thing I know, that, whereas I was blind, now I see." John 9:25.

This man who had been born blind did not know a great deal. But what he did know, he knew with certainty: I was blind, now I see. Perhaps you are saying the same: I was blind, but now I see. I see now that I have never received that which I need and which God offers to give, namely, assurance. I see now that I have deceived myself by hoping for the best instead of making every effort to be clear in my relationship toward God. Now I will not give up until I know what it is that has been acting as a barrier between God and me. Jesus met the man born blind and helped him to personal faith in the son of God, a faith which led him to fall down before Him and say, "I believe, Lord!" Jesus would have a meeting with you also. If you will enter into your room, close the door, and begin to speak in all sincerity and confidence with your Savior, you will find that He will meet with you and answer you.

Then take your Bible and read, and He will make clear to your conscience what it is that shuts you out from Him day after day. Every time you feel that you have done anything against Him, tell it to Him. He tells you in His Word that if you will confess He will forgive you your sin. When you look to Him in His suffering and death, you will receive courage to believe His Word. If you will begin thus to go in and go out each day with your Savior in the privacy of your own room and of the Word, you will soon be able to say with a new meaning: "One thing I know, that whereas I was blind, now I see." You will see not only your sins, but also the Lamb of God who bore all your sins.

Then you will have received the gift not only of faith, but also of assurance.

## CIRCUIT NEWS

The W.M.F. of Moose Jaw Circuit met in convention on May 25 at St. Olaf's Congregation, Viceroy, in Pastor M. Steiestol's parish. The theme was "Stewardship." 1, "Stewardship of Prayer," given by Mrs. J. Precht of Torquay; 2, "Stewardship of Time," by Mrs. Olaf Fonstad, Torquay; 3, "Stewardship of Possessions," by Mrs. Helmer Nelson, Estevan.

A talk by Pastor S. J. Rude of Lake Alma, on "Our Responsibilities Towards Our Church and Children" was enlightening. These topics were interspersed by vocal and instrumental numbers.

At the business session the W.M.F. voted to give half of their convention offering to the new Bible Campsite at Midale; the remaining half to be sent to the district. The offering amounted to \$18.00. The local Ladies' Aids were to help sponsor the W.M.F. radio broadcast of the Moose Jaw Circuit by sending \$1.00 to the circuit treasury and also to send a donation to Lutheran World Action. We had a blessed convention.—Mrs. John Jacobson, sec.-treas.

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The W.M.F. of Camrose Circuit held its convention at Edberg on May 25 which was very well attended. The challenging theme: "Our All for Christ," based on Col. 3:17, was ably dealt with by three speakers. Mrs. L. Bergum, Donalda, spoke on "Family Worship"; Mrs. Phillips, Ponoka, "Christian Motherhood"; and Mrs. Lars Grue, Hay Lakes, on "Sharing With Others."

The following officers were elected: Pres., Mrs. C. A. Magnuson, Camrose; vice-pres., Mrs. L. Hamilton, Edberg; secretary, Mrs. Robert Lyseng, Ardena; treasurer, Mrs. T. O. Bratrud, Holden. The department secretaries are: Missions, Mrs. N. E. Pearson, Wetaskiwin; education, Mrs. Eli Olson, Donalda; charities, Mrs. L. Bergum, Donalda; promotion, Mrs. Proctor Paulson, Ponoka; life membership and in memoriam, Mrs. J. Kraft, Wetaskiwin.—Mrs. Robert Lyseng, sec.

The W.M.F. of Prince Albert Circuit held its annual convention in Prince Albert on Saturday, June 1. The theme for the convention

was "The Home". The guest speaker was Mrs. Brun, vice-president of the Canada District W.M.F. Seventeen delegates were present and about 75 visitors. We are thankful to God that so many were able to attend and we pray that all received some blessing from it. At the opening session in the forenoon, Pastor J. T. Dahle spoke on "Parental Responsibility in the Home." It was, indeed, an inspiring message for all us mothers.

In the afternoon a short program preceded the business meeting. Mrs. Brun spoke on the work of the W.M.F., especially in the pioneer days. Another interesting feature of the program was the reading of the history of the Lake Park Ladies' Aid by Esther Silde. This should help other Ladies' Aids to get their histories written, too.

The following officers were elected: Pres., Mrs. M. Silde, Brancepeth; vice-pres., Mrs. J. T. Dahle, Prince Albert; secretary, Mrs. T. K. Tomtene, Birch Hills; treasurer, Mrs. E. J. Strom, Prince Albert, Box 165. The department secretaries are: Missions, Mrs. A. Larson, Fairy Glen; charities, Mrs. O. Christopherson, Weldon; education, Mrs. Tuttroen, Parkside; life membership and in memoriam, Mrs. P. Frostad, Parkside; promotion, Mrs. Tom Hegland, Brancepeth. These officers were installed by Mrs. Brun.

Mr. Frostad brought to our attention the need for funds for S.L.B.I.

It was decided to hold our annual convention at Prince Albert, Birch Hills or Weldon, as these are the most central points.

God grant that much might be done for His Kingdom through the work of the W.M.F.—Mrs. T. K. Tomtene, sec.

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The L.D.R. of Camrose Circuit had its annual convention at Edberg May 25, 1946. The afternoon session was held at the Edberg hall. Hymn No. 38, "Love Divine All Love Excelling," was sung in opening, followed with devotion by Doris Collin. "Open Mine Eyes" was then sung by the audience. The theme for the convention was "Lovest Thou Me" with John 21:15 as the text.

Anne Johnson gave the first topic, "He First Loved Us," bringing out the thought that if we love Christ we would find joy not only by serving Him, but also in serving our fellowmen.

The Camrose L.D.R. in a double duet, sang "My Jesus I Love Thee."

The second speaker was Isabelle Grue on "Christ's Thorough Examination of Us." Christ's examination of Peter was brought out. Have you, like Peter, made rash promises to God only to break them? When Christ commanded Peter to follow Him, are we like Peter willing to leave our homes, forget our own selfish desires and follow Him into whatever mission He calls us. Does He see a fully surrendered heart, or only a portion of it? Christ is still asking today, "Lovest Thou Me?"

Scandia L.D.R. next favored us with a quartette, "I Heard the Voice of Jesus Say."

Mrs. Carl Johnson developed the topic "Faith Without Works Is Dead," based on James 2:18. We were reminded that faith is a gift given to us by God and that it is the vital work of Christianity. Good works must be followed by faith, or our faith is dead. As we work—showing our love, giving our means and talents for His service, our faith will be strengthened.

Two members of Scandia L.D.R. sang a duet "The Shepherd of Love."

Stella Gunderson presented a talk on "Worship Offering of the L.D.R." Every local should urge each individual to give an offering no matter how big or how small, but to worship with an offering.

Norma Lyseng gave a short talk on the L.D.R. Flower, Forget-Me-Not. We should be so concerned with God's work that we forget ourselves in His work.

The officers elected are: President, Mrs. Carl Johnson; vice-pres., Stella Gunderson; secretary, Marie Gronlund; treasurer, Dorothy Vinge.

We closed by singing "Now Thank We All Our God" and praying the Lord's Prayer.—E. M. G., secretary.

## "GOTTADO"

Some thirty-five years ago, the gardener and caretaker of an estate on Cape Cod was an old Portuguese named "Charlie". His vegetable garden, shrubs, and flowers were "a thing of beauty and joy" while they lasted. They were manifestly the plain result of faithful, conscientious labor. Charlie did not speak much English. When he had a hard, dis-

HISTORY OF CAMROSE CIRCUIT  
(Continued from June)

1932—The meeting was held at the Lutheran Church in Camrose July 7, during the district meeting. Mrs. Gisselquist, a fellow W.M.F. member of South Dakota, led in Scripture reading and prayer. She spoke on the duty of a mother and the danger of neglecting the spiritual at the Ladies' Aid meetings. The Aids were reminded to remit their per capita dues and the \$5.00 for the Bible woman. Rev. and Mrs. Burgess each gave an interesting talk on their missionary work in Madagascar. Miss Groseth acknowledged \$100 for the Bible woman. The collection of \$44.41 was divided equally between the Camrose Week expenses and the Bible Woman's fund. The officers were re-elected. The In Memoriam department was added with Mrs. C. Holmberg of Camrose as secretary. Directors: Mrs. L. E. Lovseth, Camrose; Mrs. Ben Anderson, Bardo; Mrs. Olof Asper, Wetaskiwin; Mrs. Stromsrud, Bawlf; Mrs. B. J. Stolee, Donalda.

The W.M.F. held a fall meeting in conjunction with the regular circuit meeting at Skandia. They were given one session of the meeting for their program, when the following points were brought out: 1, Strive definitely for regular programs at our Aid meetings; 2, Remember your Missionary Sunday. Pray for it; 3, Keep our splendid literature circulating; 4, Let us pray God to bless the W.M.F. and make us a blessing to all.

1933—The W.M.F. had a splendid program at a morning session at the circuit meeting in Edberg, March 14 to 17. The president again reminded the members of: 1, Mission Sunday for raising the \$5.00 for the Bible woman; 2, Remit the 10 cents per member dues; 3, \$1.00 to the circuit expense fund; 4, Use the program material; 5, Help Hyrden; 6, Remember the Old People's Home in Bawlf; 7, Camrose Lutheran College. Oscar Jerstad sang a solo. Mrs. Tveit gave a fine paper on "Religion in the Home." Mrs. P. B. Anderson spoke on the "Influence of the Home." Alice Broughton sang "God Give Us Homes" and Rev. Asper spoke on "The Training of Children." Collection \$4.60.

The annual meeting was held at Camrose, July 6. Mrs. Hendrickson led in devotion. The officers were re-elected, except the department secretaries: Mission Box, Mrs. Olesburg, Bawlf; thankoffering, Mrs. Grue, Hay Lakes; self denial, Mrs. Tveit, Edberg; in memoriam, Mrs. C. Holmberg, Camrose. Directors: Mrs. Geo. Lyseng, Mrs. Ben Anderson, Mrs. Westel, Mrs. Asper and Mrs. Finseth. Reports were as follows: Mission boxes, \$61.90; thankoffering, \$35.45; self denial, \$79.50. The membership now had risen to 20 Aids of which 14 were represented. The collection was \$35.50, half of which was turned over to the Camrose Week expenses. A model Ladies' Aid program was presented.

1934—The annual meeting was held in Camrose, July 5. Mrs. Trygstad led in the opening devotion. Reports: Mission boxes, Mrs. Olesburg, \$82.70; thankoffering, Mrs. Grue, \$76.98. The officers elected: Pres., Mrs. John Hanson, Camrose; vice-pres., Mrs. G. Hendrickson, To-field; sec.-treas., Mrs. G. Hoyme, Camrose. Directors: Mrs. G. Lyseng, Mrs. B. Anderson, Mrs. B. J. Stolee, Mrs. Heggerud, Mrs. Finseth. The department secretaries: Mission boxes, Mrs. Olesburg; thankoffering, Mrs. Norvik, self denial, Mrs. Tveit. Eight Aids were represented and the collection was \$33.52.

(To be continued).

couraging job of any kind to do, his words always were "Got to do," pronounced as one word.

Perhaps, after reading this, today, tomorrow, or some other time, when you have some task—any task—to perform that you do not want to do, but know you should do, you will say with Charlie, "Gottado," and put your shoulder to it until you finish it.

—Watchman-Examiner.

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